4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

with a burning ram's horn. He was carried outside the monastery wall by lamas. Ashes were spread all the way along in order to prevent his "spirit" from finding the way back to harm the lamasery. A large group of lamas followed. He was thrown on the ground, stripped of all his garments, amid the shouts of the lamas and the long blare of trumpets, and the group returned to the monastery without looking back. A round mark is burned on thieves. It is impossible for those so marked to enter any monastery.

At the time of the festival at Erh-ku-lung in 1912, three young lamas molested a young lady, causing her death. They fled the same night. The whole village of Too-long accused the monastery at Hsining, which was unable to trace the murderers and had to pay an indemnity of 3,000 taels, after spending far more at court. The whole country was bursting with righteous indignation. It was a tremendous loss of face for the lamasery.

Lamas not only lack the vow of obedience, but also the vow of poverty. It has been explained how lamas retain their own wealth and the means they use for increasing it.[27] Among the lamas are rich individuals enjoying a happy life, possessing a beautiful courtyard, clothed with silk and brocade, riding the finest horses and mules of the country, served by as many lamas as they wish, and there are poor individuals who have trouble making both ends meet—ill fed, ill clothed, working the whole day. Nobody takes care of them because wealth is a personal matter, and no vow of poverty exists. It has been explained how the lack of the vow of poverty is responsible in a large part for the loss of spirit in the monastic life, and how from this lack originate most of the vices encountered among the lamas and the ruination of monasteries.

Lamas lack the vow of chastity, for chastity reaches farther than celibacy. The Buddhists know this very well and the texts prove it.[28]

The reform of Tsong-khapa, the founder of the Yellow Sect, aimed at return to the traditional monastic life, based on celibacy and serious study. The sense of the necessity of celibacy still seems to prevail among the Monguor lamas. This assumption seems evidenced by the facts that the communities of lamas bring suit at Chinese courts against even supreme chiefs of lamaseries, and intendants who betray their vows, as was the case with the Living Buddhas Sumpa, Lu-chia, and Min-chu-erh, and even with Li, the intendant of the T'u-kuan Hutukhtu. It was the same with the Living Buddha Seerting who was caught red-handed by the

[27] The wealth possessed by a lama, his courtyard, etc. are inherited by his apprentice; in case he dies without having an apprentice, his wealth is sold by the intendancy; prayers are said by the lamas and alms given to them. If a lama who is proprietor of a courtyard marries, his courtyard is taken by the intendancy.

[28] L. de la Vallée Poussin, *Morale bouddhique*, 79, Paris, Librairie Nationale, 1927.

villagers, who also did not permit such liberties to Living Buddhas. Feeling the stigma attached to his exposure, he committed suicide. It also seems to be evidenced by the fact that penalties are still inflicted upon lamas, in the crudest forms, for infraction of this rule. This stigma is still attached to those who fail to meet their moral obligations.

The reform by means of serious study, however, seems to be a failure among the Monguor lamas of the present times. Among so many Monguor Living Buddhas and lamas, only the Living Buddha Chao-hsi of Kumbum enjoyed some repute, but in order to cause the lamas to attend his instructions, special benefits had to be provided for them. Very few among the Living Buddhas and lamas are interested in study at the present time, and, having nothing to occupy them all day, become involved in vice. Army officers and directors of schools are aware of the necessity of keeping young folk busy the whole day long, alternating fixed jobs with recreation. The lamas, however, except for attendance at the morning convention, which lasts only an hour, have to kill time making their own living.

In the whole region of Hsining not a single school has been established by the rich monasteries, in order to promote the instruction of the Monguors and the Tibetans. Even at present in the lamaseries not a single elementary school exists for the lama boys, and no religious education is given to them. Not a single lama takes care of the spiritual needs and instruction of the adherents to their religion who live in a given area. Not a single hospital has been founded in order to assuage the pains and sufferings of the sick Monguors and Tibetans. The universal charity of Lamaism does not consist in love for one's neighbor, but in a platonic compassion for the universal sufferings of humanity and of all living things and for the impermanence of all existing beings. Lamas are not sisters of charity; they pass the sick draped in their cloak of indifference.[29]

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[29] Kawaguchi, *op. cit.*, 373, notes: "Among Buddhist believers there has been scarcely anyone who has ever given any thought to social problems. The priests of ancient times were generally recluses who paid no attention whatever to the application of their religion to the needs of the practical world or to making the principles of true Buddhism as distinct as possible."

Kawaguchi, a learned Japanese Buddhist, conversant with the Tibetan language and literature, went to Tibet to study Lamaism, and wrote an instructive note on Lamaism (p. 410). "I confine myself only to a popular exposition of the subject. Lamaism is constituted by two main branches; the older, the 'red cap sect' subdivided into many branches, and the later, the 'yellow cap sect.' They all agree upon cardinal points and in the formula for attaining perfection. The founder of the old sect was a Tantric priest, 'Lobon Padma Chungne' born in Cabul. He enjoined on his disciples the practices of flesh-eating, marriage, and drinking liquors, in order to attain Buddhahood . . . details I cannot give, for they are full of obscenity. The old sect, extremely popular in Tibet, has undergone considerable modification by lamas. . . . I note the reaction against the old sect by Atisha [from India, eleventh century], later by Tsong Khapa [fifteenth century]. The principle of Tsong Khapa was that priesthood must stand on asceticism. Therefore he urged